THE SHELDON JACKSON SCHOOL: THE PRIME FACTOR IN UPLIFTING THE ALASKAN INDIANS.

When Mrs. McFarland, the first American missionary to Alaska, wrote back to the States, she described as intimately as modesty permitted the complete breaking down of the native system so far as it concerned the care of young girls, the hideous diseases, and the impossibility of purity and morality under those conditions. She appealed for a home into which she could gather the pretty and interesting little Thlingot and Haida girls, away from their community houses where 50-60 men, women and chidlren lived huddled together in one room; ate there, slept there, and cooked over a common log fire - no decency, no modesty, no morality, and no sanitation was possible.

Then, according to Dr. S. Hall Young, he says of one of the first villages he saw: "Our whole environment as well as the queer language was so strange, so radically different from all our previous experiences that we were kept agog with interest and curiosity, while waves of pleasure and disgust alternated rapidly. A walk through the town was both interesting and revolting to our civilized tastes. The houses were all built on the beach, which was slimy and filthy with decayed fish, meat, carcasses of dead dogs, skeletons of deer and other animals and even human bones - those of slaves who had died and, of course, had been refused cremation, strewed the pebbly beach. There were no sidewalks, or beaten paths. Many of the community houses were set up on posts, and under them came swashing the higher tides at the time of the full moon."

It was in this deplorable condition that the first missionaries found Alaska - "America's last frontier."

But another town is pictured by Dr. Young in the following manner. "About 1922 I made a trip to a tribe, which was the first preaching trip I had made to that tribe in more than 20 years. A neat government mail boat landed me in a new town - - - - - - - I arrived on Sunday morning, shortly before the hour for

service. I was received by the full breed Indian minister who conducted me over a wide, well built plank walk to the top of a small hill, past a beautiful little manse, to a church. This edifice was not large, but was well situated, and so neatly and beautifully built that it was almost imposing."

Then, in speaking about the languages, Dr. Young says, "Picture the situation: natives speaking five or six different languages, the white men speaking English, German, Russian and Scandinavian, and the Chinook jargon, which was the trade language, chipping in over now and then to afford a common medium of communication between the different languages. So in that day communication between the white and natives was very meager, for in the Chinook jargon the same word stood for verb, noun, adjective, adverb, preposition and interjection, and Dr. Young says that in order to put more meaning into those words, one had to roll and twist them around.

Yet that was not their only trouble. The missionaries found teaching English to the natives a very difficult task. For although there were three or four distinct "K" sounds, B, P, M, F and R were impossible to them. Dr. Young says they could not even pronounce the missionaries' names. The nearest they came to this was "Wistle Yuy" and Mrs. McFarland was "Wis Whahlin." Although the English language is difficult for all the Indians, yet each tribe has its characteristic difficulty. For example, the Haidas are troubled with the sh's and tions, saying sues for shoes, self for shelf, and so on. The Thlingets are troubled with the th's, saying dis for this and dat for that. Thus one can almost tell the tribe to which an individual belongs by the way he speaks the English language.

Although the Alaska Indians are by no means masters of the English language, yet the English language is prevalent everywhere - including Point Barrow. When Colonel Lindbergh was at Point Barrow last fall he asked a full breed Eskimo girl how long she had been away from the outside. He thought she was from the out-

side because she spoke the English language so well.

Thus far we have noticed the decided improvement in the village life, and the use of the English language. Let us now visit the Sheldon Jackson School which is the prime factor in bringing these conditions about.

An ordinary day at the Sheldon Jackson begins about six o'clock in the morning for the "breakfast girls." The breakfast girls prepare the breakfast. Ordinarily there are from four to six girls - one cuts the bread and puts it on the table, one fills the glasses with water, and so on, each girl doing her own job. Then at seven o'clock breakfast is served in the dining room. Here some members of the small girls, and boys, and large girls and boys compose one table. The purpose of seating small girls and boys with the large boys and girls is to promote good table manners which the senior boys and girls are supposed to know and practice. Then, too, at each table there may be an Eskimo, Tinneh, Aleut, Thlinget, Tsimpsean, and a Haida. Hence the dining room is the place where we eat, and also where the various tribes of Alaskan meet each other three times a day. And as far as we are concerned, this is the only good thing that occurs three times daily. The dining room supervisor can testify as to the joy that is shown by the small boys when the small girls enter or vice versa. The same is true about the large girls and boys. We all think that we have something very exciting to tell each other. Then just as soon as the grace is said we commence our talking. Maybe we will recall happy or comical experiences which happened during our summer vacation, or maybe we are eagerly scheming as to how we could get a half holiday on Lincoln's or Washington's birthday. Taking for granted that we will have a half holiday, we immediately start making plans. Oh, yes! We girls want to have a little party in our room. But where are we going to get the eats! Well, the boys come to the rescue and offer to get the eats for us when they go visiting. (for the boys have the privilege of going to town on holidays.) But we would forget that the boys made the offer out of the generosity of

their hearts, and we would pester them as to what they must get, how much they must get, and at what hour they must bring it to the campus. When all these things were peacefully settled, we would leave the dining room with happy anticipations for our half holiday to be.

After dinner the large or senior girls wash the dishes. Then at one o'clock those of us who reported for work in the morning would report to the class room for recitation, while those who reported to the class rooms in the morning would report for work. We do not work the full time from one o'clock to 4:15 every day, but the girls would work half that time and then report to Domestic Art and Domestic Science twice a week, or some other classes. The boys have machine and carpenter shop or printing or shoe mending.

At 4:15 in the afternoon all recitations and work come to a close. We, the girls, have from that time to five o'clock in which we have for our own time. During that time we visit each other, read and sew. Then at five o'clock the girls who are not on breakfast duty report for supper duty. At six o'clock supper is served. After supper is over the small or junior girls wash the dishes.

Then at seven we all have study period in our respective class rooms. Here we study our subjects for the next day. At nine o'clock study period comes to a close. We would run home as fast as our legs would carry us. Then as soon as we got to our rooms we would continue our reading, which we had to lay aside for our study period. Sometimes we visited our next door neighbors and discussed the events of the day. Just as we were in the heat of the discussion, we would hear a voice in the hall say, "9:30 - time for the lights to be out." We would scurry to our rooms, pull off our clothes, and turn the light out quickly so as not to give our matron a chance to scold. This would bring the day to a happy close.

I may have given you the idea that we girls spend all our spare time visiting and gossiping with our next door neighbors. Well, that is about the only thing we could do. For the winter rains make it impossible for us to go out on our lawn. Then, too, we do not have a tennis court where we could play

tennis, indoor baseball, and basketball. For the girls have been crowded out of the small gymnasium many years ago. So during the long, dark, rainy winter days when we can't go anywhere but out own room or our next door neighbor's, we generally visit our neighbors for a little change of atmosphere.

We are just average, normal girls who have a desire for healthy, wholesome and happy play activity. And since we do not have a place in which to play, we sometimes played in our rooms. Of course, the noise in our room would bring an angry matron to our door demanding what the noise is all about. Now, if we had a place to play properly, there would have been no need to enrage our matron who was otherwise a very patient woman, almost beyond words.

The need for a recreational building is expressed by Mr. Yaw, superintendent of the Sheldon Jackson School in a letter dated March 17th, 1932. He says:"It is possible that if we had been able to give several periods a week to normal, healthful, happy play activity in the gymnasium, we would not be sending one of our girls outside in a desperate effort to save her life. Three years ago Elizabeth Agizza came to us from Kodiak. She is an Aleut orphan girl of splendid character and possibilities and has made excellent records in her school work. For almost a year we have been battling a health condition, but she has steadily lost ground. Now arrangements have been made with the Conado Hospital and the good people there have agreed to help us in trying to save Elizabeth's life. She has developed pulmonary tuberculosis."

When I first entered the Sheldon Jackson , the school song was something like this:

"You may talk about your high schools
And your schools of every kind,
But up in Sitka there's a school that
Leaves them all behind.
The Sheldon Jackson is the Place to learn most everything
She suits us fine, we love her well,
and to her name we'll sing.

Chorus: You may think you know the gentle art
Of sewing up a seam,
You may think you know exactly how

To mend an old machine,
And sawing boards, and cooking meals
May seem just loads of fun,
But we can show you mighty quick
The way it should be done."

Yes, there are other schools where boys may learn "exactly how to mend an old machine and how to saw boards". There are other schools where girls may learn "The gentle art of sewing up a seam, and of cooking meals". But it is the Sheldon Jackson students that teach these arts and mechanics to their own people when they leave school.

Dr. Young tells about the first eighth grade graduate of the Sheldon Jackson School. He says after her marriage she and her husband moved to the most feared and heathen town in the S. E. Alaska. There she took virtual charge of the town and its morals. She taught the women how to take care of their babies, taught the young people the lessons of morality and decency - in fact, she transformed the whole town, and became the "beloved one" to everybody. Instead of being the most feared and hopeless heathen town in S. E. Alaska, this town under her influence became one of the very cleanliest and best.

Then a young man who finished just the fourth and fifth grade in the Sitka Training School (now the Sheldon Jackson School) went out and became a layman under the Presbyterian Board. He worked and and studied until now he is an ordained minister. Whenever he speaks at my home town, he simply puts all the young boys and girls to shame. For although his edustaion was very meager in comparison to theirs, he excels them in the way he uses his education.

Hence it is the use he makes of his eduction, and not the amount that he receives that makes the Sheldon Jackson student surpass students from the other schools of the territory. For the Sheldon Jackson is not an accredited high school. Yet it has a course which is really a four way road, with emphasis not only on the work in the class room, but also on health, vocational training and Christian education. The aim of the class room work is to develop our intellects so we could think intelligently and accurately. Most of the health programs are carried on by

the school physician and nurse. In the March issue of the Sheldon Jackson school paper, I noticed that a Health Club had been organized for 25 of the smaller girls. The most important aims of the club are, to help members to appreciate the impotance of good health; to instill ideals of happy, healthy, safe and sane living; to develop appropriate attitudes; to offer opportunities for the practice of healthful and first aid activities; and to teach the principles of personal hygiene so that health habits are formed.

In the same issue of the school paper I read that 18 of the large boys and girls, who had successfully passed their practical examinations in the Standard Course in First Aid, were to be awarded the certificate from the American Red Cross. First Aid which is beneficial anywhere is almost a necessity in Alaska where a comparatively few people are so widely scattered over a large area. In many cases the individuals or groups are often many miles distant from professional medical services. Thus the boys and girls who have had their course in first aid will be able to render their services where they are sadly needed.

The vocational training for the girls consist of washing dishes, cooking meals, setting tables, washing and ironing clothes,and house cleaning, supplemented with Domestic Art and Domestic Science. The boys receive their vocational training in digging stumps and ditches, by plumbing, and firing. This is supplemented with the work in the carpenter or machine shops, or the printing or shoe shops.

The Christian education is carried on in the class room. There we have our daily chapel, our mid-week prayer meeting, our Sunday morning service and Sunday School, and our Sunday evening Christian Endeavor meeting, besides our vespers. Also further training is given the older boys and girls by letting them teach Sunday School in the native village every Sunday afternoon. Here the boys and girls have a chance to put into practice what they learn in the class room.

Thus the Sheldon Jackson School in training the intellects of young Alaskans has changed them from ignorant to knowledge seeking boys and girls; in emphasizing health she is succeeding in instilling healthy habits, thereby laying sound foundations in body for furture Christian service. Through her vocational training Sheldon Jackson has developed competent, citizens, for Alaska where such people are in great demand. Then ;astly through her Christian eductaion the Sheldon Jackson has changed the hatred and distrust that each tribe had for each other into mutual understanding and brotherhood.

With such a school for the education for her young people, Alaska is every bit hopeful of attaining the white man's Christian civilization.

SHELDON JACKSON JUNIOR COLLEGE

Sitka, Alaska

INTRODUCTION:

The Unit of Educational and Medical Work conducts fifty schools, hospitals, and community centers in eight mission fields.

SHELDON JACKSON JUNIOR COLLEGE: 22 on staff 150 students

Sheldon Jackson is a co-educational junior-senior high school and a junior college. The high school is fully accredited and the teachers must have territorial certificates. The junior college is bi-racial so that both native Alaskans and white young people may attend. There are 21 buildings on the campus. The school is located at sea-level although there are mountains around. It is in southern Alaska where the climate is so mild that zero weather is considered extremely cold. The town of Sitka has a population of 4,000.

The regular curriculum which you would expect to find for this age-group is built around a special plan for Bible courses in order to carry out the school motto "Competent Christian Citizenship."

All students have Bible courses, attend daily chapels, and go to church and Sunday School held in the Sitka Church. Four senior Westminster Fellowship Commissions and two intermediate age groups meet every Sunday evening. There is a splendid school choir, and the senior girls are members of a missionary society. The school and church work together harmoniously.

Extra-curricular activities are in keeping with the talents and experience of the missionary. These might include: leading chapel, teaching a Sunday School class, sponsoring a class or club, supervising study hall, etc.

The parents of the great majority of students are fishermen. Sometimes the students are late in enrolling because of travel difficulties. One of the staff tells of going from the Princeton-Hall boat to small towns in order to organize Bible schools for all the children who were six or older. She visited the row of modest two-room shacks which are furnished by the cannery for its workers during the fishing season.

An ever-increasing number of young men and women will be needed to constitute a strong Christian leadership for the professional, economic, and home-life of Alaska. Sheldon Jackson with 69 years of Christian educational history as a background is looking for ways to make the total program effective.

LIVING CONDITIONS:

Unmarried members of the staff live in the Teachers' Cottage or in the student dormitories. The room is completely furnished so that all one needs to bring are clothes and personal belongings. The

Sheldon Jackson (continued)

Staff, with the exception of married couples who live in cottages or apartments, eat together in the school dining room. The larger pieces of furniture, also heat and light, are supplied married couples. Sheets and pillow cases are provided and laundered for all unmarried staff members.

Galoshes, umbrella and raincoat are essential in order to be prepared for mist and rain. You wear the same type of clothing as in the States. Wardrobe should include wearing apparel suitable for outdoor recreation.

COMMUNICATION:

Telegraph, freight, and express: Sitka, Alaska.
By boat: The Alaska Steamship Line; Canadian Pacific and Canadian National have service to Juneau. Take plane from Juneau.
By plane: Pan American Lodestar plane from Seattle to Juneau. From Juneau to Sitka use the Alaska Coastal Airlines. You are allowed 55 pounds of baggage on a plane so additional belongings must be sent by express or freight. Packages are to be addressed to the School. Except in an emergency, missionaries are asked not to fly from the States to Sitka.

NOTE: The Northland Transportation Company has direct boat service Seattle to Sitka for both passengers and freight.

Addresses you will want to have in case of emergency stop-overs on route: Presbyterian Headquarters, American Bank Building, Seattle.
The Presbyterian minister in any town in Alaska.

March 25, 1929

Excerpts From Sheldon Jackson School Annual Report

April 1, 1928 to April 1, 1929

III. Pupils

As time advances it is encouraging to note that our young people are becoming more nearly standard in their school work. The age-grade has shown a decrease while the general average of work done shows an increase. In 1920 sixty percent of our enrolment was below fourth grade. There were, also, primer and sub-primer classes. Now we offer no work below fourth grade and are constantly growing in our department of secondary education.

In keeping with the independent characteristics of the native of Alaska our older boys and girls are assuming more and more a willingness to accept responsibility. They are eager to study and improve themselves so that they may do all in their power to better conditions in the native villages. There can be no doubt that they grasp and understand the direct benefits of education.

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VII. Describe any experiment in extension or cooperation with other units of the Board which you have tried this year.

Fifty-five native boys and girls under fifteen years of age enjoyed and profitted by a Daily Vacation Bible School conducted during the first two weeks of June, 1928, by the teachers of Sheldon Jackson in the Government Bureau of Education building in the native village. This was an extension project on the p rt of the School and was carried out in full cooperation with Rev. David Waggoner, S. S. Missionary in S. E. Alaska, since at that time we had no local pastor. The school assembled at nine o'clock and continued until eleven-thirty each morning. Three departments were organized--Primary, Junior and Intermediate. The Happy faces of the children as the listened to the Bible stories or took part in the activities of their group and the enthusiasm with which they voted to have a D. V. B. S. in 1929, were testimonials to the success of the project.

VIII 1. The Board's responsibility in the field in which you are laboring. . . . . The Presbyterian Church was the first agency to summon the natives of Alaska to worship after the transfer. It was a band of heathen that assembled in the old Barracks on that Sunday in April, 1878, when the young missionary, John G. Brady, called the fierce Kolosh together and announced the coming of the Presbyterian Church with its program of religion and education. The moral status of these Sitka savages was deplorable. Brady found witchcraft, slavery polygamy and general degradation. Today the natives of S. E. Alaska are civilized and Christianized. They have adopted the customs of civilized life. Their villages are organized and they are accepting the responsibllities of citizenship. But a mother's solicitude for her child does not end with its first step. Likewise Mother Church may not relinquish her offices at this critical stage in the development of her spiritual children. They have learned to walk and are assuming a new dignity of life in correspondence with their new responsibilities. Never were they in greater need of helpful, unselfish friends than

now. In order that they may learn to run and not grow weary they must still have the support of the mother who has taught them to walk. Sheldon Jackson School undertakes to give young people mental and spiritual equipment for the new age of the Alaska native. The greatest need of the native people today is that of competent leaders. We are striving to prepare promising young people for present day responsibilities and opportunities. To complete the talk we ask for the continuing support of the church and the ministrations of the Board.

VIII 2. The place of your station in the talk and what you have succeeded in accomplishing

Sheldon Jackson School is an institution for the training of native young people. We seek to establish the principles of physical, mental and spiritual health. The ultimate goal is expressed in our slogan, "Competent, Christian Citizens."
When the school was founded only the rudiments of education were possible because of meager educational attainments. ~~In 1917 out of a total enrolment of 159 but 35 were above Fourth Grade.~~ At this time there was but one High School pupil and no Eighth Grade. In 1928 there were no pupils below Fourth Grade and a High School enrolment of ~~51.~~ while the credit for this advance must be shared with other agencies we are entitled to consideration as the pioneer school for natives and as the only institution in Alaska offering a complete High School course for native young people at the present time. We have had a definite part in raising educational standards.
We have also had a definite part in the training of native leaders of today. The only native who has been elected to the Territorial Legislature and the only ordained minister of our church of native blood received their early training in this school. The organizers and officials of the Alaska Native Brotherhood, a leading factor in progressive native life, have almost without exception had their training in this school. We may properly claim to have raised the educational standards and to have influenced the native life generally for good.

IX. Any outstanding piece of Christian work or good story which will illustrate the service of your station to the cause.

One of the most staisfactory demonstrations of Christian work in immediate connection with the Sheldon Jadkson School is the Sunday School in the native village. This school is both a project and a clinic. It ministers to an element which is not reached through the Sunday School held in connection with the morning church service and it draws its teachers from the High School pupils acting under the guidance of one of the High School teachers. In connection with this school a Junior Christian Endeavor Society has recently been organized by a recent graduate of the school who is now employed as a teacher in the Bureau School in the village.

May 18, 1932.

PUBLICITY

Excerpt from letter of March 17, 1932, from W. Leslie Yaw,
Sheldon Jackson School, Sitka, Alaska

"The big feature of our work, which to me is most encouraging and over which I become most enthisiastic, is our high school. This department has grown by leaps and bounds in the last few years, doubling and tripling the enrollment until this year we have a total of sixty in the four high school classes. The majority of these take their secondary education seriously and truly apply themselves in their studies and work here in Sheldon Jackson.

Since 1921 when Sheldon Jackson School sent out its first high school graduates, there have been thirty students who have finished the high school course. Of these, twelve have gone on to take still higher training. As you know, four of these are now in higher schools in the States; two are missionaries; three are school teachers; one is a nurse; one is Grand Secretary of the Alaska Native Brotherhood; a number, as Ray James here in our own community, are church officers and active in the work of that organization.

Our present senior class of sixteen, is the largest on record and we will this year send out twelve or more of these with their high school diplomas, among them Flossie George who already has done such excellent work among her people at Point Barrow. She is to go to Bellingham Normal School for the coming summer and next year to specialize in teacher training and will then return to a teaching position in the Far North.

Cornelia Phillips, as you already know, wants to enter Ganado to take her nurse's training course. Adeline Johnson, daughter of one of the lay workers of our church in the village of Angoon who has had a number of years of training in Sheldon Jackson School, expects to continue her training to become a teacher among her people. A number of others expect to go on to college, several to fit themselves for teaching positions; one to become a civil engineer; and another to train for work as a missionary. The training of these fine young people for positions of leadership among their own people in the struggle to attain our Christian civilization is indeed a worthy undertaking for the women of our church.

While we do not emphasize the work of the grammar grades as much since the rapid growth of the high school has displaced its importance, yet much creditable work has been done in the grades. Since 1915 one hundred and twenty-six boys and girls have received their eighth grade certificates, signifying that they had completed the full course of studies offered in the grades at Sheldon Jackson School.

Our course is really a four way road with emphasis not only on the work in the class room but also on health, vocational training and Christian education. Since 1928 forty-three have finished the work of the eighth grade. Of this number twenty-six are now in our high school, five are in other high schools, while the remaining twelve have not continued their education."

Sheldon Jackson School
Sitka, Alaska

THE CHRISTIAN AND HIS SPENDING

(Written and presented by Cornelia Phillips, a pupil from Barrow, Alaska, in a recent stewardship program at the Sheldon Jackson School.)

Suppose one of us receives one hundred dollars as a present. The first thing we say is, "Well this money is all mine and I can do anything I want to do with it. I will divide the whole amount into six divisions, or in other words, I will make out a budget. First, I want to set aside the amount I owe to a certain company; thatnthat will be ten dollars. The second item will be for the doctor bills and I will allow twenty dollars for that. Five dollars will be for my school bills. The fourth amount is for clothes. I will spend fifteen dollars for pretty dresses, a new hat, and ever so many pretty things. I will allow five dollars for incidentals. In the last item I will allow ten dollars for gifts. Whatever is left out of these items I will save for a pleasure trip to Juneau, Haines or Skagway." Is not this quite a good way to plan out our money? Yes, in a way it is.

But is there not one other item for us as Christians to consider first in our budget? Yes, friends, there is. A Christian should set aside the first one tenth of what he or she receives as a present or earns for the Lord's money. We have a right to set aside this portion of our income. In Haggai 2:8 this verse is quoted: "The silver is mine and the gold is mine saith the Lord of Hosts." If he allows us to have the gold and silver which are His it is only of His goodness and not because He has cast off His ownership. When in circulation that same silver and gold is still the Lord's and we spend it either as His stewards or as those who spend it for their own pleasure.

What about time? How should we spend our time? We are told that all time belongs to God and that we are His servants on every day of the week. We might say that all time is ours and we may do with it as we please. A Christian should set aside at least fifteen minutes each day for his or her quiet time; for reading the Bible and talking to God through prayer. We will be surprised to know what a big difference this quiet time will make upon our daily tasks and upon our studies. It is a great lesson for Christians to learn that all time belongs to God.

Let me share with you a story of a well-to-do native at Barrow. He came from near Fairbanks. From there he came up to Barrow to live. No one knew where he learned to speak English, but he talked it fairly well.

Each trapping season he would catch somewhere between ten and forty foxes of all kinds. He had nearly every thing he needed for his home.

One year a missionary asked him if he would like to give at least one fox skin to the church as an offering. He was shocked beyond words. He did not know what to say for a while. Finally he answered:

"Me give a whole fox skin to the church? That is too much. I cannot afford it."

"Now, John, where do you think these twenty or forty furs came from in the first place?" asked the missionary.

"I caught them with my traps and I worked hard to get them," was the answer.

"I know, but you do not understand, John. God made these foxes and they are His. He gave them to you to use and he expects you to return at least one fox skin out of twenty or more skins you have caught during the season, if not one tenth of all you have caught."

John thought it over for several days. When he came to see the missionary he told him that he had made up his mind to give at least one fox skin to the Lord. John was really happy after he had done this and while he was still living, God blessed him because he had taken partnership with his Lord and Saviour. He not only did this, but he helped to donate food to the poor people.

In the tenth verse of the third chapter of Malachi we read. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there may not be enough to receive it." That same request comes to us today, that same blessing is in store for us if we spend in a Christian way.

Friends, it will be hard to set aside one tenth of your spending money at first, but after you think it over and have been giving money to the Lord you will

find joy and will always want to give a part of your income for the Lord's service. God promises to bless those who will take partnership with Him. So, friends, shall we not grasp this great opportunity and take a partnership with God?"

God has done His part in giving us all the things we need. Above all He sent His only Son, Jesus Christ, into the world to save us from sin and death. Shall we not now do our part?

June 1931 Cornelia Phillips '32

MISSIONARY PROFILE

1945

Mrs. Helen D. Hatch, M.R.E.
Sheldon Jackson School
Sitka, Alaska

Mrs. Hatch is teacher of Bible and director of religious education at Sheldon Jackson School. She came to this work after some years of public school teaching in New York, and has always loved teaching. After the death of her husband, Mrs. Hatch at first went into a partnership in managing a beautiful little tea room and inn in New England; but she soon realized that this was not her career. Nor did she want to go back into secular education. She realized that nothing but full time Christian service would be satisfying. Unwilling to attempt this service without thorough preparation, she spent three years in graduate study at the Biblical Seminary in New York. "I knew at once that I was in the right place," she writes. "I was back in the field of education; better, I was in the field of Christian education." Thus trained and ready, she accepted the appointment to the staff of Sheldon Jackson School.

Sheldon Jackson School, with a junior college program now being developed beyond the high school level, is a Presbyterian institution for about 115 native Alaskan youth. It was named for the pioneer Presbyterian missionary and educator in Alaska, Dr. Sheldon Jackson, and for many years it was the only high school in the territory to which Indians were admitted. Although today almost half of the population of Alaska is Indian, Sheldon Jackson School still is the only Christian high school for Indians in southeastern Alaska. The students come from all over Alaska--the Indians from many villages in southeastern Alaska, and a small number of Eskimos from the interior, arctic North, or the Aleutians. The mission ship, the Princeton-Hall, brings many of them from villages that lack any land connection with Sitka. The school plant is strikingly located on the Sitka harbor with majestic mountains forming the background. The buildings include dormitories, a school building, practice house, residences for some of the staff, and workshops. The First Presbyterian Church of Sitka stands at the edge of the campus, serving both the students and the community.

The school program combines academic and manual work, the girls specializing in home economics and the boys in boat-building, marine engineering, and other activities related to the seafaring life which is led by a large proportion of the population of the Southeast, where fishing and canneries are the great industries. But central to all the school life is the development of Christian character. As the director of religious education she expresses it this way: "Let a circle represent the complete life. At the hub of the circle is the Bible, the Church, and all of our Christian activities. The other subjects are the spokes of the circle or wheel. They all make contact with the hub and are united and coordinated by the hub. The Bible is not one of the subjects taught in the school but the vitalizing force in all that we do." The development of Christians such as these, who are fitted for places of leadership, is the great need of Alaska. There are many problems to be solved - those of race, drink, housing, health, etc. Race tension is not as strong as in parts of the mainland, but the Indian is not by any means encouraged to expect a leading or even a parallel position to the white man's in the ordinary community. Liquor is plentiful in Alaska, and the Indian is exploited by liquor dealers. Often poorly housed, at the edges of the better-built white community, victims of ill health arising from ignorance of sanitation and from unsuitable food, they need all the leadership on the part of their friends and their own more privileged young people that can be supplied. It is noticeable that the homes of former Sheldon Jackson students are cleaner, better kept, and more homelike than those of the average Indian family.

Mrs. Hatch's day, like that of all the staff, is a busy one. It starts with breakfast at seven, chapel at eight, and goes on through a teaching schedule of Bible classes all the way from seventh grade through junior college, until 4:15 in the afternoon. "The actual teaching of the Bible, trying to relate it to the life of these students, is the most interesting but the most difficult thing I do." Besides this, she is superintendent of the Sunday school, and has general supervision of all Christian activities on the school campus, such as special programs, young people's Sunday night groups, and others. She is chairman of the Spiritual Life Group of the local women's society, takes her turn at chaperoning the girls, and when there are no other duties, there are always committee meetings and class preparation to be cared for.

No part of the life of Sheldon Jackson School is unrelated to the religious development of the students. Mrs. Hatch teaches one class in algebra; and students, whether here, or in the sawmill, or building boats, or helping in the school hospital, or attending chapel or church service, are still living and growing according to the school standards expressed in its motto, "Competent Christian Citizens."

BOARD OF NATIONAL MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

MISSIONARY PROFILE

1947

Alice Elinor MacDonald
Sheldon Jackson Junior College
Sitka, Alaska

Miss Alice E. MacDonald is teacher of Mathematics and Physics at Sheldon Jackson Junior College, Sitka, Alaska. A Wisconsin girl by birth, she took her degree at Milwaukee Downer College, where she majored in physics. As an undergraduate, she was student assistant in the physics laboratory, and managed the college used-book exchange; belonged to and was an officer in different college clubs; and yet had time and interest sufficient to keep her a Sunday school teacher and Girl Scout leader along with these other obligations.

Graduating in the war year of 1943, she went to Washington and took a job in the Navy Department as physicist, at a model basin in Maryland, and in Washington itself. She continued her studies, working towards a Master's degree at George Washington University. As in college, these responsibilities did not check her church life and work; she became an active member of the New York Avenue Presbyterian Church. Her scientific interests and her religious interests never clashed; but she came to the decision that teaching in a mission school was the most satisfactory way of linking the two in a constructive way. The position in Sheldon Jackson was the answer to her need for this combination.

Sheldon Jackson, with a junior college program now being developed beyond the high school level, is a biracial Presbyterian institution for about one hundred and forty Alaskan young people. It was named for the pioneer Presbyterian missionary and educator in Alaska, Dr. Sheldon Jackson. For many years it was the only high school to which Indians were admitted. Although almost half of the population of Alaska is Indian, Sheldon Jackson still is the only Christian high school for Indians in Southeastern Alaska. The students come from all over Alaska--the Indians from many villages in the southeast, and a small number of Eskimos from the interior, arctic North or the Aleutians. The mission ship, the Princeton-Hall, and the SJS II, bring many of them from villages that lack any land connection with Sitka. The school faces Sitka harbor with majestic mountains forming the background. The buildings include dormitories, a school building, practice house, residences for some of the staff, and workshops. The First Presbyterian Church of Sitka stands at the edge of the campus, serving both the students and the community.

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The Gifts We Offer

Katherine Herring

The Sheldon Jackson senior class of 1942 presented at graduation a pageant, *The Gifts We Offer*, written and directed by Miss Wanada Baxter of the English department. The pageant opened with a conversation between the character *Community* and a visitor about the expected return of twelve explorers whom *Community* had sent away with the instruction to bring back a portion of the most valuable treasure they could find. The story of the pageant unfolded around the theme of the voyagers' return with the various treasures they had found. As each sailor arrived from his voyage, he placed on *Community's* altar his treasure, which he presented as an expression of gratitude for sending him out.

The characters in the pageant represented the different fields of work and life at Sheldon Jackson School. As each sailor appeared on the stage, he told of finding his treasure, of difficulties encountered on the search, and of why he valued this treasure as he did. The gift of *Skill* was acknowledged, symbolized by a chest made in the woodwork shop. Another student, *Home Management*, from the domestic arts department, placed on the altar a chest containing handiwork, recipe books, etc. The service of *Music* as a treasure of inspiration to people to think and dream and plan with new hopes and ideals was typified by a sheet of music placed on the altar. *History*, *English*, *Business Methods*, *Mechanical Training*, *Printing* — each was symbolized by an appropriate gift for the altar. *Clean Living*, *Right Attitude*, *Higher Education* (or *Ambition*) were counted among those gifts that claim a high place upon the altar of community service.

As a climax to the offering of these gifts, *Religious Experience* told of the search for his treasure. With firm persistence he had pressed on in the face of many difficulties, impelled by his feeling of certainty that the treasure he was seeking would be the most precious of all:

"On and on I climbed," he said, "always through green and growing things until I reached the summit. There it was barren and rather bleak-looking. And, to my surprise, the trail ended. At its very end stood a crude wooden cross, such as the ancient Romans used as a means of execution. . . . I wanted to turn around, but could not take my eyes off that one symbol of death in this land where everything seemed to live. That presence which I had felt rather than seen then began to speak to me and tell me the most wonderful story I have ever heard. He told how God had taken pity on man's struggle against sin and consequent death and had sent his own Son Jesus into the world to teach men how to conquer them.

They placed their gifts on the altar

He told me how Jesus had come in the form of man, with all the frailties and weaknesses of man, and had lived a life of triumph over sin by his very trust in his Father.

"He also told me how he had suffered, been misunderstood and hated and finally put to death by those who didn't believe in him and his ability to conquer those eternal foes of mankind. But having conquered the temptations and limitations of this life, even death could have no hold on him, and this Son of God came back from that land of death to point the way to the land of life everlasting with his Father. . . .

"Although I was loath to leave this wonderful land, a force stronger than my own selfish desire drove me to hasten here and tell you of my discovery. I thought I was far from home and wondered just how I should find the way — but I simply followed the current of the Waters of Life, and it brought me swiftly to these shores. Yes, that wonderful life-giving current actually flows from

Chaplain Ross Culpepper on the Sheldon Jackson campus

the Port of *Religious Experience* to our very own shores, so that the blessings of that land are felt by many who never make the voyage. . . .

"So, *Community*, I say again I have brought the richest treasure in the world. Here is the Book given me by the stranger. It not only gives those standards so highly prized in the land of Moral Philosophy, but also points to the source of power which helps a man to live with an uncompromising loyalty to the highest. It tells the story of the Son of God, who paid such a great price for our blessing and points the way to his triumphant life. Here (*presenting the cross*) is the symbol of his glorious triumph over death. In presenting these to you, *Community*, I am placing in your hands the key to complete victory — victory over sin, victory over self, and victory over our surroundings."

The imagery of this graduation pageant had a real significance "for such a time as this." Every one of us who has the privilege and responsibility of working for Sheldon Jackson School sees the needs of this community and of this part of Alaska. During the war and after the war other needs, desperate and deep, will appear. We know that each student will require a greater storehouse of practical and spiritual treasures to draw upon in order to live in the world of today. His skills, his training, his vision, his Christian character must be his armor in the days ahead against trials and evils the equal of which perhaps no generation of youth has ever had to face. For himself personally the student must be fortified with these; and the school must meet the challenge to provide him with these treasures.

Sheldon Jackson School, ever since the first sobering days of Pearl Harbor, has realized anew its purpose, that of a ministering agency. Through its student activities and its community projects it is striving to give practical and spiritual service. With the opening of the spring term, classes in first aid were organized, and a large number of students successfully passed the course and received their certificates. Some of the staff members also took courses offered through the Sitka chapter of the Red Cross. With the organization of the school for defense in case of air raids, the girls of the senior class formed a hospital unit and with each air raid drill reported to the hospital to assist there. Home nursing classes were open to other students besides the seniors. This summer, while most of the students were away, the boys left on the campus formed a unit to assist at the hospital in case of an attack upon Sitka.

The boys in the carpenter shop responded to the call of the Government for model airplanes with work so excellently done that the completed models were requested by the Rotary Club for exhibition in downtown stores.

During the summer the girls remaining at school collected old rubber for the rubber salvage campaign. Knitting classes have been held for the past two months for the girls at school and for girls of Sitka who may wish to knit for the Red Cross. These classes have been directed by staff members.

Recreation facilities for the service men at the naval base have been offered this summer. Several times a week the grounds are used for baseball games, and the gymnasium is at the disposal of the service men at scheduled times. The museum is open to soldiers and sailors free of charge. The church is attended by many of the army and navy men, and the minister often entertains for them at his home. For six weeks this summer the children of the community came to Sheldon Jackson campus for a recreational period three times a week. For the younger children games and organized play and supervised handicrafts were offered; for the older girls knitting instruction was given; for the older boys a course was given in woodwork at the shop. Over forty-five children, both native and white, entered enthusiastically into these projects, all directed by Sheldon Jackson staff members. A vacation Bible school brought a large number of the younger children to the campus for a week of Bible study and supervised play.

The adults of the church family met at the

school for an evening of fellowship and games and a devotional and song period. Each family brought its own dish or dishes of food, and then a real "potlatch," or community feast, was spread out in the school dining room. A discussion group, or forum, composed of staff members, meets every two weeks for book reviews and discussions of current problems and for a social hour.

Sheldon Jackson has awakened to new opportunities to link up with the community in a way larger in its scope than the school's awareness of service has ever been. "Such a time as this" is truly our great opportunity. Our prayer is that the contribution of Sheldon Jackson may grow in reality and significance; for the school stands ready and willing as ever to help meet the needs of the community. Sheldon Jackson has in the past, and is now, serving the community in countless ways — at the hospital, where medical aid is given to natives when necessary and which is ready now should a civilian emergency arise; at the machine shop, through service to native fishermen in the repairing of their boats; in the gift of music, through the splendid student choir and music department; at the sawmill, where the navy has come for lumber for small boats to be built at the school shop; in recreational facilities.

With these practical gifts Sheldon Jackson extends a spiritual ministry, not only to the community, but to the boys and girls who as future citizens of Alaska will in turn give their skills, their talents, and their Christian character to their communities, in the spirit of our Master, who said, "I am among you as he that serveth."

MAR 1 1 1958

INTER-OFFICE CORRESPONDENCE

BOARD OF NATIONAL MISSIONS

TO Dr. Morse, Dr. Sharp, Dr. Jackman, Miss Penfield, Miss Gillespie
FROM Miss Gladfelter DATE March 10, 1958
RE: Summer School - Sheldon Jackson

You will be interested in the attached bulletin which lists the summer school to be held at Sheldon Jackson under the combined auspices of the school and of Whitworth College.

The following additional information was supplied in recent letters from Sheldon Jackson:

Dr. Armstrong
"Dr. Gustav Schlaugh and Mrs. Estella N. Tiffany will come from Whitworth. The balance of the group will be our own teachers. Whitworth will give the credits. All courses have been taken from their catalog. We are pushing the idea - SEE SITKA - STUDY AT SITKA."

Mr. Koschmann
"Prospects for our summer school in conjunction with Whitworth are working out very well. As it looks now, we will have fifty or sixty people, at least, taking courses and we have a good list of courses to offer. We have been sending out information to teachers all over the Territory and special information to those who had expressed interest."

KEG

Katharine E. Gladfelter

KEG:tc
Att.

Summer School Registration

June 16 - July 17, 1958

Student's Name

_____

Address _____ Box ____

City _____ State _____

Academic Standing:

College _____

Degrees _____

Elective Summer Courses:

No. _____ No. _____

No. _____ No. _____

Note: Registration is not complete until transcript has been received at the Sheldon Jackson office.

Maximum number of hours - 7
2 hour classes will meet 1½ hours each day.
3 hour classes will meet 2 hours each day.

Registration must be accompanied by a $10.00 fee.

_____

Signature

MAR 11 1958

See Sitka - Study at Sitka

"Alaska's Most Beautiful City."

Sitka lies on the shore line of Baranof Island looking directly toward the Pacific. This is a vacation splendorland. Hiking, fishing and boating are part of the very fabric of the town. It is in the great Tongass National Forest, the National Park Service's Totem Park and National Cemetery. Sitka is an historic place with the site of Russian-America still preserved. See the Sheldon Jackson Museum, the St. Michael's Cathedral and other rewarding points of interest.

Whitworth College

and

Sheldon Jackson Junior College

join in presenting

an Alaskan Summer School

June 16 - July 17, 1958

Sheldon Jackson Junior College

Sitka, Alaska

Your Summer Staff

Fred Koschmann, Dean of Sheldon Jackson Junior College.
B.F.A. B.S. B.D.

Gustav Schlauch, Head of Whitworth Graduate School.
B.A. M.A. Ph.D. Education.

Mrs. Estella Tiffany, Asso. Prof. of Education, Whitworth College.
B.A. M.A. Education.

Mrs. Jesse M. Dean
B.A. M.A. Education.

Mrs. Henrietta Krantz, Speech Consultant for A.D.H.
B.A. M.A. Speech Correction.

Gerald Markee, Business Mgr. Prof. & Coach of SJJC "Chieftans."
B.S. M.S. Physical Education.

Mabel Downer, Librarian, S.J.J.C.
B.A. M.S. Library.

Frank Latta, Student Life Counselor
Sheldon Jackson Junior College.
B.A. M.E.D. Art.

Yu Chen Liu, Home Ec. Professor,
Sheldon Jackson Junior College.
B.S. M.S. Ph.D. Home Economics.

Edward Rosevear, Choral and Band Professor, S.J.J.C.
B.M. Music.

Austin Van Pelt, Bible Professor,
Sheldon Jackson Junior College.
B.A. B.D. Bible

Maude Holt Simpson, Art Professor,
Sheldon Jackson Junior College.
B.A. M.A. Art

Mary Elizabeth Winens, Director of SJJC Clinic and Health Program.
B.S. R.N. First Aid.

Condit House · new Junior College dorm

ACCREDITATION - This summer school is sponsored jointly by Whitworth College of Spokane, Washington, and Sheldon Jackson Junior College of Sitka, Alaska. Transcripts of credits will be issued by Whitworth College.

FEES -

Registration Fee	$ 10.00
Tuition of 5-7 hours	90.00
Board and Room	160.00
Total	$260.00
2-4 hours	20.00 per hour

TRANSCRIPTS - Registration is not complete until a transcript is sent to Dean Koschmann's office at Sheldon Jackson.

CAMPUS - The Sheldon Jackson campus faces the beautiful Pacific. There is a quaintness to the buildings that makes this an inspiring place to study. The Sheldon Jackson Museum is a paradise for those who want to do research on Alaskana. The library is modern and well equipped. The major part of the campus is within the city limits of Sitka and adjacent to their fine business district.

CAMPUS SPIRIT - Sheldon Jackson and Whitworth College are Christian institutions joined together to provide the christian interpretation of life. Chapel will be conducted twice a week on a voluntary basis. The use of alcoholic beverages is prohibited by school policy. Other house rules are held to a minimum and will be posted in the dorms.

HOUSING - Most teachers will be housed in Condit House - the new junior college hall. This new building is the latest in appointments and comfort for the student. A limited number of couples and families may be cared for. Special arrangements may be made by writing the dean.

Your Courses

Educ. 77 Social Studies in the Elementary School. 2 hours.
Educ. 79 Organization of Class Materials in the Elementary Grades. 2 hours.
Educ. 68-168 Theory of Counseling and Guidance 2 hours.
Educ. 133 Special Problems in the Development of Curricular Materials. 3 hours.
Educ. 137 Diagnosis and Remedial Teaching. 3 hours.
Art 53 Art Education Methods. 2 hours.
Art 21 Introduction to Painting. 2 hours.
Art 46 Introduction to Ceramics. 2 hours.
Home Ec. 70 Methods of Teaching. 2 hours.
Home Ec. 51 Home Management. 3 hours.
Library Sc. 71 Organization and Administration. 2 hours.
Music 60a Choral Techniques, Problems and Materials. 2 hours.
Music 60b Instrumental Techniques, Problems and Materials. 2 hours.
Phys. Ed. 29 First Aid. 2 hours.
Phys. Ed. 82 Elementary School Physical Education. 2 hours.
Religion 12 Introduction to the New Testament. 2 hours.
Christian Ed. 40 Christian Education of Children. 3 hours.
Speech 57 Speech Correction. 2 hours.
Educ. 81-181 Studies in Elementary School Problems, 3 hours.

Courses numbered above 50 are upper division.
Courses numbered above 100 are graduate.